A SERMON OF CVTHBERT BYSSHOP of Dureſme, made vpon Palme ſondaye laſte paſt, before the maieſtie of our ſouerayne lorde kyng HENRY the. VIII. kynge of England & of France, defenſor of the fayth, lorde of Ireland, and in erth next vnder Chriſt ſupreme heed of the Churche of Englande.

Hoc ſentite in uobis, quod et in Chriſto Ieſu. &c. Ad Philippen. 2.



E THE SAME mind be in you, that was in Ieſu Chriſte, who beinge alredye in the foꝛme of god, thought it no rauyne to be equalle with god, but he dyd abaſe hym ſelfe, takynge vpon hym the fourme of a ſeruant, boꝛne in ſimilitude of men, and in ſhape founde as a man. He dyd humble hym ſelfe, and became obedient vnto deth, ye vnto deth of the croſſe. Therfoꝛe god hath exalted him, and hath gyuen hym a name aboue all names. ſoo that in the name of Ieſu, euery knee ſhall bowe downe, of thinges that be in heauen, of thynges that be in earthe, of thynges that be in helle, and that euery tonge maye confeſſe, that Ieſu Chriſte is our loꝛde, to the gloꝛy of god the father.

¶ THIS IS IN Englyſhe the ſentence of the epyſtle of this daye. And fyꝛſt I do entende by youꝛ pacience to declare par-

ticularly the lytteral sence therof, conteynyng the infinite and inestimable humilytie and obedience of our sauyour Jesu Chryst. Secondly I do entende to speake of disobedience of men by pryde done to man ageinst goddis lawe. And how that may be eschewed. Thirdely I entende to speake of disobedience of al men by pryde done to almighty god, ageynste goddis lawe. And howe that may be amended. And so to make an ende. And to returne to the fyrste.

¶ Saynte Paule in the seconde chapyter to the Phylyppiens nexte before the wordes, of the pistle of this daye, commaundyng humylitie with charitie to be vsed, sayth. Ye muste thynke by humylytie euery man to be your superyour, not consyderynge euery one of you his owne furtherance, but the furtherãce of other. And therfore he exhorteth all men by the example of Chryste, not to regarde nor to take heede to their owne aduancemente, but the aduancement of other, sayenge. See the same mynde be in you, that is in Jesu Chryst, that is to say, Shewe humilitie

litie & pacience for the welth of other, as Chriſte dyd. Whoſe hye degre the apoſtle Paule here firſt ſpeaketh of. From whyche he was contente to comme downe for our ſake. For he beinge in the fourme of god thought it noo rauyn to be equalle with god. what is this to ſay, in the forme of god? The ſenſe therof is this. He was in ful ſubſtance, in full eſſence, in ful glorie, in eternitie, equal with his father. As for to put for our better erudition of thinges incomprehenſyble farre aboue oure capacitie, an example of thinges that we maye vnderſtande, to dyrecte vs in ſome parte to the attaynynge of hygher thynges. As the bryghtnes is in the fyre, and as the image or print is in a ſeale, and as a worde is in the mynde, ſo the ſonne of god is in the father. For the brightnes is as ſoone as the fyre is, and the prynte is within the ſeale, as ſoone as the ſeale is. And the worde that man wyll expreſſe is in the mynde, as ſoone as the minde hath conceyued it. Saynt Paule in the begynnyng of his epiſtle to the Hebrues ſayth, that the ſonne of god is the ſhynynge of

the glory of the father. As in the forsayd example, the brightnes is of the fyre, and fygure of his substance, as the pynte is of the seale, supportynge all thynges by the wyde of his strength and vertue, as the mynde bryngeth forthe the worde.
And where saynt Paule saith, that Christ thoughte it no rauyn to be equalle with god, he meaneth, that he made not hym selfe equal to god by vsurpation, but god the father begatte hym in the begynning equall to hym selfe. For if he shulde haue made hym selfe equall to god, nat beinge so by nature, he shulde haue fallen by rauyn, as Lucyfer dyd. For he bycause he wolde make hym selfe equall to god beinge but a creature, dyd falle, and of an aungell was made the deuyll. And this his pryde he perswaded to man, by whiche he was ouerthrowē hym selfe, saying to Eue before the fall of Adam. Taste of the fruite that is forbidden you, and ye shall be as goddis. That is to saye in effect. Take vpon you by vsurpation that thing, that ye haue not by creation, for so was I ouerthrowen. But Christe was

borne

borne in the begynnynge equal to his father, not made after equall, and borne of the ſubſtance of the father. Wherfore he dyd not vſurpe equalitie vnto god, but was in that equalitie, in whyche he was borne in the begynnyng.

¶ It foloweth in the text. But he dydde abaſe hym ſelfe, takynge vppon hym the forme of a ſeruaunt, whyche he dyd, not leſyng the forme of god, in which he was before, but takynge the fourme of man, whiche he was not before. And therby he was made inferior to his father. And yet he abode ſtylle equall with hym bothe in one perſone, that is to ſay, by reaſon that he was the worde of god, equalle to his father, and by reaſon, he was man inferiour to hym, one ſonne of god, and the ſame ſonne of man. One the ſonne of mã, and the ſame the ſonne of god. Not two ſonnes of god, god & man, but one ſonne of god and manne, god without begynnynge, man from a certayne begynninge our lorde Jeſu Chriſte. For as god dothe graunte to his creatures, beinge temporall and ſubiecte to ſufferynge, that they

maye begette the same thynge that they are, howe moche moze god the father beinge eternall and impassible dyd begette his sonne, not of an other substance than he hym selfe is, but of the same. Whyche is yet to our great admiration, bycause he begattte hym without any alteration, and in suche equalitie with hym self that neither in powet noz in aege, the father gothe befoze the sonne.

¶ But the sonne dothe attrybute vnto the father, and not to hym selfe all that he hath, and maye, bycause he is not of hym selfe, but of the father. He is equall to the father, but he had that same of his father. Noz he toke not of hym selfe to be equall, but he is equall by nature. As he was euer bozne, he was euer equalle. Wherfoze the father bygatte hym not inequalle to hym selfe. And after he was bozne, gaue to hym equalitie, but in bygettynge hym, gaue it vnto him, bycause he begat hym equal, not inferiour to him selfe. But yet he saythe. his father is superiour to hym, bicause he toke the fozme of a seruant, not lesyng the fozme of god.

by

by whyche fourme of a ſeruaunt he was made inferiour, not onely to his father, but alſoo to hym ſelfe, as to the ſonne of god, and to the holy gooſte. Noꝛ only he was inferyoure to the Trynytie, in his foꝛme of manhod, but alſo he was made inferiour vnder angels. And he was alſo inferyour vnto ſomme men, that is to ſay, to his mother, and to Joſeph, whom men tooke to be his father, to whome he was ſubiecte, as it is wꝛytten in the ſeconde chapter of Luke. And foꝛ the foꝛm of a ſeruant, he ſayd. My father is ſuperiour vnto me. And foꝛ the foꝛme of god, whyche he neuer lefte, he ſaid in the tenth chapiter of Johñ. I and my father are one thynge, that is to ſay, one ſubſtance. ¶ In foꝛme of god, he was ſuperiour to hym ſelfe, and in foꝛme of man, he was inferiour to hym ſelfe. And therfoꝛe not without a cauſe, the ſcripture ſayth both the ſonne equall to the father, and the father ſuperiour to the ſonne, the one foꝛ the foꝛme of god, the other foꝛ the foꝛme of man, without confoundynge the oone nature into the other, bothe natures of

god and man, beinge in one persone. In the forme of man, whiche he toke for vs, he was borne, and he suffered, and he arose from dethe to lyfe, and ascended into heauen. By the fyrste two, that is to say, by his byrthe and his passyon he shewed to vs oure estate, By the two laste, that is to say, his resurrection and his ascention, he shewed to vs an exaumple of our rewarde. The two fyrste, all that be borne doo fele, and the two laste we shall attayne, if we do beleue in hym.

And as the apostelle saythe, Chryste thought it no rauyn to be equal with god so sayntt John in the begynnynge of his gospell sayth, That the worde, whyche is the sonne was god. And as Paule saithe here. That he dyd abase hym selfe to take vpon hym the forme of a seruant, so saint John saythe. The worde of god is made Flesshe, that is to saye, Man: and hathe dwelte amongest vs, god and man in one person. For as the nomber of persons is not increased, whan the sowle is knyt to the body, to make therby one man, soo is not in Chryste the nomber of persons increased,

creaſed, whan man is knytte to the word of god, to make one Chriſte.

¶ It foloweth in the text. He was made in ſimylytude of men, that is to ſaye, he toke all our nature vpon hym, al be it, he was without ſynne, and he left no carnal procreation, by generation carnall. For that onely was in hym, that appiered in outwarde vſage, his manhode but godheed alſo was in him. For he was not only man, but in his perſon, godheed was knytte with manhoode. And therfore he ſaith here, that he was lyke to men. but more was in hym, than is in men. For we be made of ſoule and body. He had bothe ſoule and bodye and godheed. And therfore he ſaythe here, in ſimylytude of men. As ſaynt Paule ſaithe in the. viii. chapiter to the Romayns. God ſente his ſonne into ths worlde, in ſymylytude of ſynfull fleſhe, not bycauſe he lacked fleſhe, but bycauſe the fleſhe that he tooke, lacked ſynne, and yet was it lyke to our fleſhe, whiche is ſubiecte to ſynne, lyke by nature, but not lyke by wyckednes.

¶ It folowethe in the text. That in ſhap

he

he was founde as a man. That is to say, where he was without bodyly shappe, he toke vppon hym the fourme and shappe of a man, abydynge stylle god as he was before, but in fygure, that is to saye, in flesshe, he was made a man, and cledde with manhode, as with a clothynge, not that his godheed was chaunged thereby into manhode, as the members of a man be not chaungyd by puttyng on of a new garment. And he saith, that he was foūd in shappe as a man, bycause he seemed outwardly but one of the common sort of men, and yet he was more than soo. For he was god therwith. And yet was he a very man in nature, not in phantasy and ymagination. Saynt Paule also in the seconde chappter of the fyrste Epistle to Timothe, callyth hym a manne sayenge. There is one mediator of god and man, A man Christe Jesu. And as he is in the forme of god, perfyte god, so is he in the forme of man, a perfyte man.

¶ It followeth in the texte. Christe hath humbled hym selfe, and became obedient vnto dethe. Here we may lerne humilitie

as

as Chriſte dothe teache vs in the. xi. of Mathewe, ſayenge, Lerne of me, for I am meke and humble in harte. He was made for the a man without ſynne. And thou ſynfull manne, why wylte thou not come to hym, that callyth the, and ſayth: Come to me all ye that do trauayle, and be ouercharged, and I ſhal refreſhe you. Thou prowde ſynful man, why art thou ſo prowde? Chriſte became obedient for thy ſake to be incarnate, and to take part of the mortalitie of man. He was obedient ſo farre, that he ſuffered.

¶ Fyrſt to be tempted of the dyuell. He was obediente to ſuffre the mockynge of the people of Jewes. He was obedyente to ſuffer to be bound, bobbed, and ſpitted at, to be ſtryken, and to be ſcourged. And yet he was further obedient to die for the thou ſynfull man.

¶ It was a great humilitie at his byrth to lye in the maunger with beaſtes, for lacke of a cradell. It was a more humylitie to lyue. xxxiii. yeres amongeſt ſynners, he beinge without ſpotte of ſynne. The moſt abundant humilytie was that he

he suffered vpon the crosse betwyxte two murderers.

¶ It was a harde suffering, that he suffred for wicked men. It was more harde that he suffered of wycked men. And the most hardest of all was, ỹ he suffred with wicked men. and the same deth, that wicked men and murtherers do suffer.

¶ It foloweth in the texte. That he suffered the deth of the crosse: whiche deathe was worste of all other kyndes of dethe. For those that were putte to that deathe, were fyrst nayled vpon the crosse, handes and fete drawen on length, and stretched abroode, hanged vp in the ayre, quycke, naked, and bledynge, not bycause longer lyfe shoulde folowe thereby, but bycause the dethe it selfe was prolonged to make the peyne the more, leste the shortenesse therof shoulde lesse haue bene felte. Hanggynge, or drownyng, or stryking of, of the heed, be peynes soone ouerpassyng. But the deathe of the crosse longe tyme dothe endure: In whiche they were wonte to breake theyr legges, to make theym dye more peynfully, as we rede in the .xix. chapiter

piter of Johñ.

¶ This deth of the croſſe was the woꝛſte deathe, that the Jewes coulde ymagyne foꝛ hym to dye. but yet Chꝛiſte dyd choſe this deathe. and intended to make it to be his ſygne, And to make of it his badge, that all men beleuynge in hym, ſhulde in theyꝛ foꝛheaddes make his ſygne of the croſſe, as it was pꝛophecied and fygured befoꝛe in the. ix. chapiter of Ezechiel: and gloꝛie in the croſſe of Chꝛiſte. As ſayncte Paule in ỹ laſt chapiter to the Galathies ſayth. God foꝛbyd, that J ſhuld gloꝛy in any thynge, but in the croſſe of our loꝛde Jeſu Chꝛiſte, by which the woꝛlde is crucified to me, and J to the woꝛlde.

¶ There was nothynge befoꝛe moꝛe intollerable to the fleſhe of man, than deth of the croſſe. And there is nowe nothyng moꝛe gloꝛious ſette foꝛth in the foꝛheade of a chꝛiſten man, than the ſygne of the croſſe. Here we maye note, what hye rewarde in heauen is reſerued to a chꝛyſten man, whan Chꝛiſte hath gyuen ſuche an honour to the foꝛme of the croſſe, repꝛeſentynge to vs his paſſion. foꝛ nowe the

foꝛme

forme of the crosse is so honoured amongest christen men, that if a man worthye to dye shoulde be crucified, it shoulde be thought amongest christen men, that he shulde thereby rather be honoured than punished. The crosse is now euery where amongest Christen men erected and sette vp as an arche triumphal ageinst the deuyll, declaryng vnto vs the victorie and triumphe, that Christ vpon the crosse obteyned agaynst the deuyll in cancellyng the bonde of our synne, wherin we were bounde to the dyuell, and fastenynge it cancellyd to his crosse, as sayncte Paule saythe in the seconde chapiter to the Colossians.

¶ It foloweth in the text. Therfore god hath exalted him, and hath gyuen to him a name, that is aboue all names. Here it is to be noted, that God gaue to Christe his exaltation, as to man, and not as to god. For there was neuer no tyme before he was made man, that he in the fourme of god was not exalted, nor no tyme that all thinges dyd not bowe downe to hym, that be in heuen, erthe, and hell. And for

that

that cauſe he ſaythe, Therfoze. that is to ſay, foz his manhode & fozme of a ſeruant taken vpon hym, and vnited to his godheed, and foz his obedience vnto deathe of the croſſe. Foz in the ſame fourme of man, in whiche he was crucified, in the ſame he was exalted. And a name was gyuen to hym aboue all names. That he beinge in the fozme of a ſeruant, ryſynge from deathe of the fleſſhe to lyfe, and aſcendynge vp into heuen, ſhulde be called the onely begotten ſonne of god, whiche name he as the wozde and ſonne of god eternally begotten of god, and equall to god, hadde befoze. Wherof the aungell ſent to the bleſſed vyrgine Marye befoze his byrthe prophecied, ſayeng, in the firſt chapiter of Luke. That holy byrthe that ſhall be bozne of the, ſhall be called the ſonne of god. This hyghe exaltation of Chriſte gyuen to hym foz his manhoode and ſufferaunce of deathe foz mankynde, is lyke to that, that Chryſte hym ſelfe ſpake in the laſte chapiter of Mathewe, ſayinge. All power is gyuen to me in heuen and in erthe, whiche he ſpake of his

manhode, and not of his godheed. for by his godheed, he had it, before he was mā. ¶ It foloweth in the texte. That in the name of Jesu euery knee shal bow down of all thynges that be in heauen, or that be in erthe, or that be in helle. That is to say, of aungels, of men, and of dyuelles. For the aungelles of heuen at his ascention glorysied in hym the nature of man, and bowed downe to hym exalted aboue all angels. And men in erth do glorifie in hym, and do knele down to hym, and adore hym, as their redemer, and god and man. The deuylles do stowpe downe to hym for feare, and one of them whom he expelled from a bodye possessed by hym, sayde to hym. I do knowe that thou arte the holy man of god. And all the deuyls shall knowe his power, whan he shall sit in iugement, rewardyng good men, and punyshynge the euyll. And the bowynge down of euery knee, is ment the submyssyon of all creatures to theyr maker, not that eyther aungels or deuylles haue bodily knees, but bicause we men, that haue bodies in our submyssion doo bowe oure

knees

knees. And therefore ſubmyſſyon of all creatures to theyr maker is ment therby. The deuyls alſoo feared his power, and bowed downe to hym, whanne his ſowle with his godheade deſcended into helle, there to delyuer the ſowles of all ryghtuous men, which were deed before Chriſt, and deſcended thyther, bycauſe heauen gates were not yet by hym opened. His godheed ones knytte by his incarnation to his body and his ſowle, neuer departed after from either of theym bothe, but ſtyl abode with them, that is to ſaye, with his bodye in the ſepulchre, and with his ſoule deſcendyng into hell, neuer departyng from neither of theym, after his incarnation.

¶ It foloweth in the texte. And euerye tonge ſhall confeſſe and knowledge, that Jeſu Chriſte is our lorde, to the glorie of god his father. That is to ſay, to the hye preferrement therof. for the glorye of the father is to haue ſuch a ſonne, lord of all, maker of all, and god of all. To whome all be ſubiectes and do obey. To whome all creatures do bowe downe, and whom

all tonges do exalte and glorifie.

¶ The glorye of god the father is, that the sonne euery where be glorifyed. lyke as where god the sonne is despised, there god the father is despised. and blasphemy spoken ageinst god the sonne, is spoken also ageynste god the father. Lyke as amongest men, dishonour done to the sonne soundeth to the dyshonour of the father. For betwyxte god the father, and god the sonne, there is no difference, but that that ryseth and commeth by dyuersitie of theyr persones. And therfore the honour or dyshonoure of god the sonne, stretcheth to the honour or dyshonour of god the father. Where the sonne is perfit in all thynges, it is the honour of the father, that so begat hym, of whome he had it. And where he needeth nothynge, it is the honor of his father, of whom he hath all plentie. And where he by his godheed is not inferiour to his father, it is the honoure of his father, of whome he bathe the same substance, and the same essence. and where he is wyse, it is the honour of the father, whose wysedome he is. and

where

where he is good, it is the honour of the father, of whom he hath it. And where he is almyghty, It is the honour of the father, whose sonne he is. In all these thynges it is the hyghe honour of god the father, that he eternally begatte a sonne of so moche glorye.

¶ And it is a great demonstration, that Chriſt the sonne of god is god by nature, bycause he humbled hym selfe, takynge mans nature bypon hym. For he knewe, that by his humilytie he coulde suffer no damage in the hyghnes of his godly nature. For his godly nature coulde not be hydde, nor hynderd, nor oppressed by any humilitie. His humilitie therfore is an euident argument of his natural godheed. And therfore if any man do desyre to be greate in vertue, lette hym humble hym selfe. For humilitie sheweth the greatnes of vertue. Let hym folowe Chriſte in humilitie, and he shall gayne great thynges therby. He that is poore in vertue feareth to humble hym selfe, leste he shoulde fall from hys feyned & dissembled height. And he that is ryche in vertue, doth hum-

ble hym selfe, knowynge that he hathe in hym vertue, whereby he shall be exalted, whyche vertue can not be hyd. As a candell bournynge can not be hyd in a darke house, nor a swete smell hydde in any corner, but it wyll by the good flauour therof disclose where it is, and allure men to take vp the thynge that so smelleth.

¶ So we do se in the epistle of this day, That Christe for his humylite hath receyued exaltation, as he hym self saith in the gospel in the .xxiii. chap. of Mat. And for his obedience he hath receiued highe honor, to haue a name aboue al names. And for his pacience and passion, he hathe receiuid power ouer al, that al creatures do bowe downe to hym. And for his infinite charitie agaynst mankynde, he dothe receyue of al faithful people, laude, praise, and glorie. And thus haue we hytherto declared the lytterall sense of the epistle of this day. by whiche ye may se, that the humilytie and obedience of Christ, dothe surmount all examples of humilitie and obedience of the olde testamente, as farre as the bryghte shynynge of the sonne is

aboue

aboue the dymme lyghte of an olde lanterne. For if we ſhulde compare the humilitie and obedience of Abraham, who lefte his countrey of Chaldee by goddis commaundement, and went forwardes, not knowynge whither he ſhulde goo, to the humilitie and obedyence of Chriſte, who diſcended from heauen to be incarnate and ſuffer deathe for vs in forme of man: there is almooſte noo comparyſon. For where all the worlde is full of myſerie, Abraham went but frome one wretched place therof, to an other moche lyke. But Chriſt, beinge the ſonne of god, from the begynnynge euer in glory, and in heuen with his father, where no miſerie neuer was, nor none can be, came downe from heuen to be incarnate, and to lyue in this wretched worlde, knowynge it before to be the balle of myſery.

¶ Lykewiſe if we ſhulde compare Iſaac. who whan his father wente to ſacrifyce hym, bare the fagote, that ſhulde make the fyre of his ſacrifyce, to Chryſte bearynge his croſſe, whanne he wente to his death (wherof Iſaac was a fygure) The

obedience of Isaac is farre beneth Chry-
stis obedience. For Isaac going with his
father, knewe nothynge what his father
dyd meane, whan he badde him beare the
fagotte. whiche appereth by that whan
he asked his father, where the sacrypice
was, that shulde be brente. But Christe
the sonne of god, before he was incar-
nate, knewe all the counsell and secretes
of the father of heauen, and yet he was
contente wyllynge for our sake to be in-
carnate, and to suffer deathe vppon the
crosse, and shewed before to his disciples,
that he wolde and shulde so do. so that in
comparynge the greate and infinite hu-
militie and obedience of Christe, with the
humilytie and obedyence of other, that
were in the olde testament, we shall fynd
them to be as saynete Paule saythe, but
fygures and shadowes, as fygures of
men paynted, be farre vnder the liuynge
bodies of men. And as the liuynge body
of a man farre passeth in substaunce the
shadowe of the same, soo the vertues of
Christe, so farre do excede the vertues of
good men, that were in the old testament

fygu-

fygures of hym, that his vertues be fer-
ther aboue theirs, than heauen is aboue
the erthe.

HYTHERTO we haue de-
clared the trewe ſenſe of the
epiſtle of this daye, redde in
the churche, conteynynge ſoo
great humilite and obedience
of our ſauiour Chriſte, that nether by the
tonge of mã it can be worthyly expreſſed,
nor yet in any wyſe by mans thought cõ-
priſed. What nowe let vs ſomewhat ſpeke
of the vyce and ſynne of Diſobedyence,
whiche ſhall more ſette forthe the incom-
parable vertue of Chriſtis humilitie and
obedience, and alſo open vnto vs, howe
farre they be from Chriſte and howe con-
trary to his doctrine, that do gyue theym
ſelfes to diſobedience. Whiche diſobedy-
ence was the fyrſte ſynne, that man after
his creation dyd commyt, and is alwaye
ioyned with all other ſynnes, as a com-
panyon neuer departynge frome theym.
For euerye ſynne that men doo fall in, is
done agaynſt goddes lawe, ſoo that the

transgression and dysobeysaunce of goddis law is coupled with euery synne. For if we obeyde goddis lawe, as we oughte to do, than we shuld not synne.

¶ And that dysobedience was the fyrste synne done by man after his creation, it playnely dothe appere in the thyrde chapiter of Genesis. where after Adam was put in Paradyse by almyghtye god, and commaunded to eate of all the fruites in the same, excepte the tree of knowledge of good and eupll. Whiche he was commaunded to forbeare, and not to towche nor eate of the fruite of it, the dyuelle in the serpent, sayd to Eue. God that forbad you to eate of that tree, knoweth, that what daye so euer ye do eate of that tree, your eyes shall be opened, and ye shal be as goddes, knowynge good and eupll. By whyche fals persuasion, the woman induced dydde eate of the tree forboden, and gaue vnto her housbande, who eate also of the same, disobeyenge goddis cõmaundement. who commaunded that in no wyse they shulde touche it, vpon peyn of dethe to folowe for theyr disobedience.

for

for whyche diſobedyence not onelye they were forthwith expelled out of Paradiſe, but alſo they and all mankynde was by the ſentence of almyghty god made ſubiecte to deathe, and to mortalitie.

¶ Diſobedicce hath alſo pride euermore annexed vnto it, whyche maketh hym, that diſobeyeth to contemne to obey, and to care nothyng at all to diſobey, as doth appere by the falle of the dyuell, deſcribed vnto vs by the holy goſte in the perſon of Nabugodonoſor the verye chylde of the deuyl, in the. xiiii. chapter of Eſai. where Lucifer an high and bright aungell, full of beautie and all clereneſſe, as ſoone as he was create, not gyuynge thankes to almyghtye god for his naturall gyftes, giuen to him in his creation, but by pride reputynge to haue them of hym ſelfe, and not of god, ſayde in his harte. I ſhall aſcende into heuen. I ſhall exalte my ſeate aboue the ſterres of god. I ſhall aſcende aboue the height of the clowdes. I ſhall be lyke to almyghtye god. But his falle and ruyne is forthewith there deſcribed, where the prophete addeth, ſayenge. But

yet

yet for all this, thou shalte be plucked downe to helle in to the bottome of the lake. And Christe also in the gospelle of Luke, in the.x. chapiter testifieth his fall, sayenge. I sawe Satan fall from heuen as a lyghtnyng. So we se, that disobedience of the deuyll, not kepynge the order of his creation, but surmountynge farre aboue it, and contempnynge the degree that his maker had put hym in, was the cause of his falle.

¶ Nowe what shall we saye of those, whome god hathe create to be subiectes, commandyng them by his worde to obey their princis and gouernours? Who not onely do refuse to obey godis commandement, but contrary to his worde, wylle be aboue theyr gouernours, in refusynge to obey them. and farthermore also woll haue their pryncis prostrate vppon the grounde, to whome they owe subiection, to adore them by godly honour vpon the erthe, & to kysse their fete, as yf they were god, where they be but wretched menne. And yet they looke, that their pryncis shulde do it vnto them, and also all other

christen

chꝛyſten men, owynge theym no ſubiec-
tion ſhulde of duetie do the ſame. do not
theſe, as ye thynke, folowe the pꝛyde of
Lucyfer their father? who make theym
ſelfes felowes to God, contrarye to his
wozd. But who I pꝛay you be theſe, that
men may knowe them: Surely the byſ-
choppes of Rome be thoſe, whome I doo
meane. who doo exalte their ſeate aboue
the ſterres of god. and do aſcende aboue
the clowdes, and wyll be lyke to almygh-
ty god. The ſterres of god be mente the
aungels of heuen, foꝛ as ſterres do ſhewe
vnto vs in parte the lyght of heauen, ſoo
do aungelles ſente vnto men, ſhewe the
heauenly lyghte of the grace of god, to
thoſe to whome they be ſente. And the
clowdes ſygnifyed in the olde teſtament,
the pꝛophetes, and in the newe do ſygny-
fie the apoſtels and pꝛechers of the wozd
of god. Foꝛ as the cloudes doo conceyue
and gather in the ſkye moyſture, whyche
they after powze down vpon the grouud
to make it therby moze fruitefull: ſoo the
pꝛophetes in the olde teſtament, and the
Apoſtelles and pꝛeachers in the newe,
doo

do powre into our eares the moysture of
theyr heauenly doctrine of the worde of
god, to make therwith by grace our sow-
les beinge seere and dyye, bryngе forthe
fruite of the spirite. Thus do al auncient
expolytours, and amonge theym sayncte
Augustine, interpzete to be ment in scrip-
ture, sterres and clowdes, in therpolyti-
on of the.xlv.psalme.

¶ But saynt John euangelist wryteth in
the.xix. chapiter of the apocalips, and in
the.xxii. also, that whan he wolde haue
fallen downe at the aungelles foote, that
dyd shewe hym those vysions there wryt-
ten, to haue adozed hym with godly woz-
shyp, the aungelle sayde vnto hym. See
thou doo not soo. foz I am the seruaunte
of God as thou arte. Gyue adozation
and godly wozshyppe to god, and not to
me. Here it appereth, that the bysshops
of Rome sufferynge all men prostate be-
foze them, to kysse their feete, ye the same
princis, to whom they owe subiection, do
clymme vp aboue the aungelles, whyche
refused suche godly wozshyp and adoza-
tion. We do rede in the gospelle of Luce.

in

in the. vii. chapiter, that as Chryſte ſatte at dyner in the houſe of the pharyſee, a ſynfull woman of that citie came into the howſe, haupnge a boxe of pzecious oyntment. Who kneled downe, and vnder the bourde with wepinge teares waſſhed his fete, and dzied them with the heare of her heed, and kyſſed his fete, and annoynted them with her pzecious oyntmente. whiche adozation Chryſte beinge bothe god and man there dyd accepte, fozgyupnge the ſynful womā her ſynnes foz her fayth and her repentaunce. Wherby he dydde ſhewe his godheed to the phariſee, whyche toke hym but as a holy man. foz only god dothe remytte ſynne. We rede alſo in the. xii. of the goſpell of Johñ, that Mary the ſyſter of Martha lykewiſe dyd annoynt his feete, and dzie theym with her heare of her heed. Whiche godly honour, Chriſte as god receyued. But neyther we can fynde in ſcripture, that ſuche godlye honour of that ſozt hath ben done to man only, noz we rede not in any hiſtoziis, that chriſten pzincis haue admytted ſuche adozation due only vnto god, Chriſten pzincis

cis be content to see their subiectes knele vnto them. And if they suffer theyr subiectes to kysse theyr handes, whan they put forth their handes to theym, it is the mooste worldely honour, that they suffer to be done vnto them. But yet Christe offered his fete beinge bare to be washed with teares and kyssed, as appereth by the gospel of Luke. for he said to the phariſee, that bad hym to dyner, and wondered why he suffred the synfull woman to approche so nere vnto hym, that all be it, he had made hym a good dyner, yet the synful woman hadde done more than he. For he hadde not gyuen hym water to wesche his fete, but she sens she entred into his house had not ceased to wesche his fete with her teares. And fete be washed to no man, but whan they be naked, soo that it appereth, that Chrystis feete than washed with teres and kyssed were bare. But the byshop of Rome offereth his fete to be kissed, shod with his shoes on. for I se my selfe being than present. xxxiiii. yere ago, whan Julius than bishop of Rome stode on his fete, and one of his chamber-

laynes

laynes helde vp his ſkyrt, bycauſe it ſtode not as he thought with his dignitie, that he ſhulde doo it hym ſelfe, that his ſhowe myght appere, whyles a noble manne of great age dyd proſtrate hym ſelfe vppon the grounde, and kyſſed his ſhoo. Whyche he ſtately ſuffered to be doone, as of duetie. Where me thynke I ſawe Cornelius the Centurion cappytayne of the Italyons bende ſpoken of in the tenth chapiter of the actes, ſubmyttynge hym ſelfe to Peter, and moche honourynge hym. but I ſawe not Peter there to take hym vp, and to byd hym ryſe, ſayenge. I am a man as thou arte. as ſaynte Peter dyd ſaye to Cornelius. ſo that the byſhoppes of Rome, admyttynge ſuche adoration dewe vnto god, do clymme aboue the heuenly clowdes, that is to ſaye, aboue the apoſtels ſent into the worlde by Chryſte, to water the earthlye and carnall hartes of men, by their heauenly doctrine of the worde of god.

¶ And that by the worde of god all men ought to obey the poteſtates and gouernours of the worlde, as emperours, kyn-

ges and pꝛincis of all ſoꝛtes, what name ſo euer the ſaide ſupꝛeme powers doo vſe foꝛ the countreys, in which they be, ſaynte Peter playnly dothe teache vs, in the ſecond chapiter of his fyꝛſt epiſtle, ſayeng. Be ye ſubiecte to euery humayn creature foꝛ goddis ſake, whether it be kynge as chiefe heed, oꝛ dukes, oꝛ gouernours, as ſente frome god to the vengeannce and punyſhemente of eupll doers, and to the laude of good doers. foꝛ ſo is the wyll of god, ſo that ſaynt Peter hym ſelfe in his Epiſtle commaundeth all woꝛldly pꝛynces in theyꝛ offyce to be obeyd, as the mynyſters of god by all chꝛiſten men.

¶ And accoꝛdynge vnto the ſame, ſaynte Paule in the. xiii. chapiter to the Romaines ſaythe. Euery lyuynge man be ſubiecte to the high powers. foꝛ the high powers be of god. And who ſo euer reſiſteth the highe powes, reſyſteth the oꝛdynance of god, and purchaſeth therby to him ſelf damnation. foꝛ the hyghe powers be the mynyſters of god, to ſuccour and lawde well doers, the mynyſters of god, to punyſhe eupll doers. and the mynyſters of

god,

god, to doo iuſtice to all men. for whiche cauſe they receyued tribute. and leſt men ſhulde forgette theyr duetie of obedyence to theyr princis, it is there thyrſe repeted, that they be the mynyſters of god, whoſe place in theyr gouernaunce they do repre-ſent. ſo that vnto them al men muſt obey, apoſtels, patriarches, primates, arche-byſhoppes, byſhoppes, prieſtes, and all of the clergie. And all noble men of what degree ſo euer they be, being within their gouernaunce, with all the people alſo. And therfore the byſhop of Rome oweth lykewyſe to his ſouerain and ſuperiour, like ſubiection by the word of god taught vnto vs by Peter and Paule, as other biſhoppes do owe to theyr princes, vnder whom they be. And therfore Agatho the byſhop of Rome, in whoſe tyme was the vi. ſynode & counſell general, after his e-lection ſent to themperour then beinge at Conſtantinople to haue his election alo-wed before he wolde be conſecrate, after the olde cuſtome at that tyme vſed. And an other byſhoppe of Rome called Vita-lianus dyd the ſame, as it is wrytten in

the decrees, in the. lxiii. distinction, in the chapitre begynnynge, Agatho. and as saynte Gregory and saydte Ambrose had done before theym, as it is written in the chapiter. *Cum longe*. in the same distinction. the byshops of Rome at that tyme followed the doctrine of saynete Peter and saynte Paule lefte vnto them, to be subiectes, and to obey theyr princes.

¶ The gospelle also teacheth vs in the xxii. chapiter of Luce, howe the apostels fell at contention amonge them selfes the nyghte before the passyon, who amonge them shulde be superiour, and aboue the other. whyche theyr contention Chryste discussed. sayeng on this wyse. The kynges of people and nations haue dominion ouer them, and those that haue power ouer them, be called benefactors of them. But so it shall not be amongest you, but who so euer amongest you is the greater, shall be as the yonger: and who soo euer amongest you shall be chiefe, shall be as a seruant and a minister. For who is superiour: he that sytteth at the table, or he that serueth at the table: is not he superiour

riour that ſytteth: But I am amongeſte you as he that mynyſtreth and ſerueth. And ye be thoſe that haue bydden with me in my temptations. and I ordeyn for you, as my father hath ordeyned for me a kyngdome, that ye ſhall eate and drynk at my bourde in my kyngdome, and ſhal ſytte vpon ſeates, iudgyng the.xii. tribes of Iſrael. Here we doo ſee, that Chriſte wolde haue the mekeſte and moſte humble to be chiefe in his flocke, by humilitie and by ſeruyce done to other. As Chriſte by example had waſhed the fete of his apoſtelles the ſame nyghte a lyttell before. And it appereth alſo, that he wolde not leaue amongeſt his apoſtelles a worldly kyngdome, wherby they ſhulde worldely reygne ouer other, but that he ordeyned for them a heuenly kyngedome to reigne with hym in heauen, and to ſytte with hym in iudgement, to iudge the. xii. tribes of Iſraell, that is to ſay. by therample of their fayth, who beleued in Chriſte, to condemne the infidelite of the Iewes, that wolde not beleue in hym, but ſhamefully put him to deth. So that herby it is

proued playnly, that Chryste lefte to his disciples no worldely kyngedome here in erthe to haue princis vnder them. A lyke dyscussynge of this contention of superiorite, whiche an other tyme rose also, emonge the apostelles, is conteyned in the tenth chapter of Mark, and the.xx.chaptre of Mathewe, and by lyke wordes absolued, that mekenes and not superiorite shulde be regarded amonge them. for the apostels before the commynge of the holy gost, after the tyme of the resurrection, euen at the tyme of Christis ascention, asked hym, whether he wolde restore again the worldely kyngedome of Israell. for whiche kyngedome at that tyme they dyd loke, as Cleophas sayd in the last chaptre of Luce vnto Christ apperyng to hym and his felowe goinge in to Emaus. we trusted that he was the man, that shulde haue redemed Israell. And yet vnto this daye the iewes do loke for theyr Messias to come and to reigne amonge them by a worldely kyngedome in Hierusalem as Dauid dyd. but Christe lefte to his disciples no suche worldelye kyngedome, but

sayds

ſayde. it ſhulde not be ſo emong them, as it was emongeſt the pꝛincis of the woꝛld. ¶ And where Chꝛiſte in the laſte chappter of Mathewe ſayde after his reſurrection. All powꝛer is gyuen to me in heuen and in erthe. ſo that both in his godheed and in his manhode alſo inſeparably vnite in one perſone, that is to ſaye, in one Chꝛiſte, and two natures, god and man. he had all powꝛer gyuen to hym as man, whiche from the begynnynge he euer had as the ſonne of god, with god his father. Yet neuer the leſſe he neuer chaunged the auctoꝛitie of woꝛldly kinges and pꝛincis. but by his owne woꝛd commanded them ſtylle to be obeyed by theyꝛ ſubiectes, as they had ben befoꝛe his incarnation, ſayinge in the. xxii. chappter of Matthewe, whan the Jewes axed hym whether they ſhulde paye tribute to Ceaſar oꝛ noo. he bad theym gyue to Ceſar thoſe thynges that be his, and to god thoſe thinges that be his. ſygnifyenge vnto theym, that tribute was dewe to Ceſar, and that theyꝛ ſowles were due to god. And in the. xvii. chapiter of Mathewe it appeareth. that

Chriſte bad Peter paye tribute for hym, and his diſciples, whan it was demaunded of hym. And Chriſte as man, wolde not chaunge the order of obeyſaunce to worldly princis by their ſubiectes. Whiche he as god with his father had ordeyned before his Incarnation, as ſaynete Paule teſtifieth, ſayenge. Worldely powers be ordeyned of god, & therfore who ſo euer reſyſteth them, dothe reſyſte god. And that Chriſte hym ſelfe wolde not reigne here in erth, by a worldly and tempozall kyngedome, it appereth in the. vi. chapiter of Iohn. Where after he hadde fedde fyue thouſande Iewes, beſydes women and chylder, with fyue barley loues and two fyſches, and the Iewes wold haue taken hym, and made hym theyr kynge, he fledde from theym, and wolde not conſent vnto them, For the kyngdom that he came to ſerche here in erthe, was not a worldly and tempozal kyngedome, but a heuenly and ſpyrituall kyngedom, that is to ſaye, to reygne ſpirituallye by grace and faythe in the hartes of all chriſten and faithfull people, of what degree

or

or of what nation ſo euer they be, and to tourne al people & nations, whiche at his cõming were carnall, & lyued after the luſtes of the fleſhe, to be ſpiritual, & to lyue after the luſtes of the ſpirite. that Chriſte myght ſpiritually with his father of heuen reigne in the hartes of all men. whiche heauenly kyngedome ſayncte Johñ Baptiſt in the deſerte preached ofte to the Jewes, ſayenge. Repent you, and amend your lyues, for the kyngedome of heauen is at hande. After whoſe death Chriſt intendynge to manyfeſte hym ſelfe to the worlde, beganne his prechyng lykewyſe, ſayenge. Do penaunce, for the kyngdom of heuen is at hand. And it is plainly expreſſed in the. xiii. chapter of Matth. in the parable lykening the kingdom of heuen to a man, which dyd ſowe good ſede in his field, and after whyles he ſlepped, his enmy dyd ſowe euyl ſede in the ſame. for Chriſt expoũdyng that parable, ſaith. The good ſede be the chyldern and inheritours of the kyngedome, ſo the kyngedome, that Chriſte ſeeketh here in erthe, is a ſpirituall and heauenly kyngedome.

And Chriſte ſayde to Pylate in the. xviii. chapiter of Johñ. My kyngdome is not of this worlde. And therfore thoſe that go about to make of Chriſtis ſpyrytuall kyngdome, a worldly kyngdome, do falle into errour of ſome heretykes, that loke that Chriſte after the daye of iudgement ſhall reygne with all his ſayntes here in erthe carnally in Hieruſalem. as the Iewes doo beleue, that Meſſias is yet to come: and whan he ſhall come, he ſhall reigne worldly in Ieruſalem.

¶ So we doo ſee, that Chryſte lefte the worldely kyngedomes to prynces of the world, as is before expreſſed. But he committed the preachynge of this heauenlye kyngedome to his apoſtels, gyuynge to them lyke commiſſion and equall auctoritie to preache & teche the ſame, throughe all the worlde, ſayeng in the laſt chappter of Mathewe, after the wordes before declared, that all power was gyuen to hym in heuen, and in erthe. Go ye forthe and teache all nations, baptyſynge theym in the name of the father, and of the ſonne, and of the holy goſte, teachynge them to

kepe

kepe all thoſe thynges whyche I haue commaunded you. Chriſte alſo in the. xx. chapter of Iohn ſayde the euenynge after his reſurrection, whan he appered to his diſciples, the doꝛes beinge ſhutte. As my father hath ſente me, I do ſende you. and after he had ſo ſayde, he bꝛethed vpon them, ſayinge. Whoſe ſynnes ſo euer ye ſhall foꝛgyue, be foꝛgyuen. and whoſe ſynnes ye ſhall reteyne be reteyned. And lykewyſe had ſaide to them all befoꝛe his death. in the. xviii. chapter of Mathewe. what thynges ſo euer ye ſhall bynde vpon erthe ſhal be bounde in heauen, and what thynges ſo euer ye ſhall loſe vppon erthe ſhal be leuſed in heauen. whiche power he gaue to them all equally and like, as well to all the reſydewe, as to Peter. whiche auctoꝛitie Chriſte declareth in the x. chapter of Luke to be hyghe, and to be regarded of all men, and not to be contemned in any wyſe, ſayinge. He that herith you, herith me, and he that herith me hereth my father of heuen, that hath ſent me. And he that deſpiſeth you, deſpyſeth me, and he that deſpyſeth me, deſpyſeth my

my father of heuen, that hath sent me. At the day of iugemente Sodoma and Gomorra, whiche harde not of Christ, shal be in better case, than such despysers shalbe. ¶ But here the byshoppe of Rome steppeth in, and saith. Peter hadde auctorite gyuen to him aboue all the residue of the apostels, for Christe sayde to hym in the xvi. chapiter of Matthewe. Thou arte Peter, and vpon this rocke I shall bylde my churche, and I shall giue the, the keis of the kyngedome of heuen. and what so euer thou shalt bynde vpon erthe, shalbe bound in the heuens. This sayde Christ. And sayncte Peter is buryed at Rome, whose successor I am. and oughte to rule the churche as Peter dyd, and to be porter at heauen gates, as Peter was. And Christe sayde also to Peter, after his resurrection. Fede my shepe. whiche wordes, he spake to hym onely. so that therby he had auctoritie ouer all that be of Christis flocke. and I as his successour haue the same. and therfore who soo wyl not obey me, kynge or prince, I wyl curse him and depriue hym his kyngedome or seignorie.

noꝛie. foꝛ all powꝛ is gyuen to me, that Chꝛiſte had: and I am his vicar general, as Peter was here in erthe ouer all, and none but I, as Chꝛiſte is in heuen.

This ambitious and pompouſe obiection is made by him and his adherentes: and hath of late yeres moch troubled the woꝛlde, and made diſcention, debate, and open warre in all partes of Chꝛyſtendome, and nouryſſhed the ſame. But yf the byſſhoppe of Rome wolde take thoſe places after the right ſenſe of the, as both the apoſtels them ſelfes taughte vs, and all the auncient beſte lerned, and mooſte holy interpꝛetours do expound them, the woꝛlde ſhulde be moꝛe at quietneſſe than it is. where nowe by wꝛonge interpꝛetation the ſcripture is peruerted. and an other goſpell in that poynt pꝛeached vnto vs, than euer the apoſtels pꝛeached. ſoo that thoughe an aungell came fro heuen, and wolde tell vs ſuche newe expoſitions of thoſe places, as is now made, to turne the woꝛdes, which were ſpoken foꝛ ſpirituall auctoꝛitie, of pꝛeachynge the woꝛde of god, and miniſtringe of the ſacramentes

tes, to a worldly auctoritie, we oughte to reiecte hym. as saynt Paule saythe in the fyrst chapiter to the Galathiens.

¶ But to open the true sense of the scripture in the places aforesayd, it is to be observed that Christe in the sayd. xvi. chapiter of Mathewe, asked his dyscyples, whom men dyd say ẏ he was. wherunto after answere giuen by thē diuersly, some sayinge, that he was Johñ Baptist, some saying ẏ he was Ely, some saying that he was Jeremie, or oone of the prophetes. Christe asked them, whom do ye say that I am: wherunto Peter answered for thē al, for of al them the question was asked, as he was always redy to make answer. Thou arte Christe the sonne of god that lyueth. Jesus answered. Blessed be thou Symon the sonne of Jona. for flesh and bloud hath not reueled this vnto the, but my father, whiche is in heuen. And I say to the, Thou arte Peter, and vpon this rocke I shall bylde my churche, and the gates of hell shall not preuayle agaynste it. that is to saye, vpon this rocke of thy confessyon of me to be the sonne of god.

I

I ſhall bylde my churche. For this confeſſion conteyneth the hole ſummarye of our faythe and ſaluation. Which confeſſyon fyrſte was ſpoken by the mouthe of Peter. Who of all the. xii. apoſtelles that Chriſte chose to ſende into the worlde to preache his word, was the fyrſt that with his mouthe vttered that confeſſyon and knowlegynge, by which all Chriſten men muſt be ſaued. and without whyche noo man can be ſaued. as it is written in the x. chapter to the Romains by Paul. The worde of faythe that we do preache, is at hande in thy mouthe and in thyne harte. for if thou confeſſe with thy mouthe oure lorde Jeſus. and with thy hart do beleue that god rayſed hym frome death to lyfe. thou ſhalt be ſaued. Upon this fyrſt confeſſion of Peter, and not vpon the perſon of Peter, the church is bylded. As Chryſoſtom expoũdeth that place, in the. xxvi. ſermon of the feaſt of Pentecoſt, ſaying. Not vpon the perſon of Peter, but vpon the fayth Chryſt hath bylded his churche. And what is the faithe? This. Thou art Chriſt the ſonne of god that liueth. what

is

is to say, Upon this rocke: that is, vpon this confession of Peter. And with this sayenge of Chrisostome, all auncient expositours treatynge that place, do agree. For if we shulde expound that place, that the Churche is bylded vppon the persone of Peter, we shuld put an other foundation of the churche than Chriſte, whyche is dyrectedly agaynſt saint Paule, saying in the. iii. chapiter of the fyrſte epistle to the Corinthians. no man may putte any other foundation, but that whiche is put alredy, whiche is Chriſte Jesu. and therfore that exposition, that the persone of Peter shoulde be the foundation of the church, shuld make of the trinitie a quaternitie, and put a fourth person besydes the trinitie, to be the foundation of the churche.

¶ And this fyrſte confession of Peter by faith, that Chriſte is the sonne of god, is the preeminēce and primacye, that Peter had before the other spokē of in the tenth of Mathewe, where in recitynge the names of the. xii. apostels chosen by Chriſt, it is written. The fyrſt is Symon Peter.

For

For he fyrſte confeſſed that fayth, that all men muſt be ſaued by. For who ſo dothe agree with Peter in his ſayde fyrſte confeſſion, as all the apoſtels dyd, and as al we that pourpoſe to be ſaued muſte doo, ſhall be ſaued. and who ſo doth not agree with that confeſſion, ſhall be damned.

¶ And where he is called by many auncient and holy interpretours of the ſcripture for his faythe, ſometyme the chefe of thapoſtels, ſometyme the mouthe of the apoſtels, ſometyme the prynce of the apoſtels, ſometyme the preſydente of the hole churche, all theſe honorable names be attribute by theym vnto hym for his forſayde fyrſte confeſſion, wherin all our faith is conteyned. And bycauſe he was of all the apoſtels moſte ardent in fayth. and feared not beinge in great tempeſte on the ſee, vpon Chriſtis worde, to come oute of the ſhyppe, and go to hym vppon the water, beinge in great rage. Whiche his dede declared his fayth to be meruaiſouſly vehement in Chriſte.

¶ The greatnes and vehemency alſo of his fayth was declared in the. ii. iii. and

tiii. chapiters of the actes, whan the Jewes in the begynnynge, withstode the apostels preachynge the faythe of Chryst. For thã Peter as most ardent in faithe of all the apostels was euer moste redye to defende the faith ageynst the impugners of it, speaking for them all vnto the people in defense of it, for the feruente loue that he bare to Christe.

¶ And as Peter was mooste ardente in faythe, in whiche he had of god a mooste syngular gyfte, so was Paule moste feruen in zele vothe to wynne the Jewes to Christe. desyrynge the saluation of his countrey to wynne them to Christe, and wysshynge hym selfe in a maner to haue ben separate from Christe, soo that they myghte haue bene saued therby: as it is written in the. ix. chapter to the Romaynes, and also in zele to wynne all the gentyles and other nations to Chryst, as he wryteth in the seconde epystle to the Corinthians in the. xi. chaptre, saying. who is weake, and I am not weke with hym: who is offended, and I am not offended with hym: where he speaketh also of the

care

care that he toke for all churches. whiche his feruent zele doth appere in many places of all his epiſtles.

¶ And as Paule was feruent in zeale, ſo was Iohn the Euangeliſt moſt excellent in innocency & in charytie. wherunto he chiefly exhorteth al mē in his firſt epiſtle. And al other thapoſtels had their ſpeciall gyftes dyuerſly gyuen vnto them. as the giftes of almighty god be giuē diuerſely, and not all to one man, as it is writen in the. xii. chapiter of the fyrſte epiſtle to the Corinthians. And as Chriſte is called by ſayncte Paule in the. xv. chapiter of the fyrſte Epiſtle to the Corinthians the firſt fruite of thoſe that roſe from deth to lyfe. ſo is Peter called the firſte in faythe, for he was the fyrſte that with his mouthe confeſſed it. And Epenetus is lykewyſe callyd by ſaynt Paule the fyrſte, that beleued in the churche of Aſia, in the. xvi. chapter to the Romaynes. And the houſholde of Stephan is the fyrſte that beleued in Achaia, in the laſte chapiter of the firſt epiſtle to the Corinthians.

¶ And that Peter ſhulde not haue a rule

aboue all other the apostels in all places, saynt Paule playnely sheweth in the. ii. chapter to the Galathiās. where he saith. that as the apostelshyp of the Circumcision, that is to saye of the Jewes, was gyuen by Chriſte to Peter, so was the apostelshyp of the gentyls gyuen to me among the gentils. so that there they deuided them selfis asonder ỹ Peter, James, and John, shulde go preache the faith to the Jewes, and Paule and Barnabas, shulde go preache to the gentyls, as they dyd. Here it appereth, that Paule knewe no primacie of Peter, concernynge people or places, but among the Jewes. For whiche cause Peter dissembled in Antioche to eate of the gentyls meates, whan the Jewes came thither, leste he shoulde offende his flocke of the Jewes committed to hym. in whiche matter Paule defendynge the lybertie of meates that he hadde preached to the gentyles, withstode hym. And saynte Ambrose expoundynge that place saythe. The prymacye of the Jewes was gyuen chyefly to Peter, all be it James and Johñ were toyned with hym,

hym, as the pꝛymacye of Gentyles was gyuen to Paule, Albeit Barnabas was ioyned with hym, ſoo that Peter had not a rule ouer all.

¶And alſo that ſayncte Peter hym ſelfe knewe no ſuche pꝛimacye ouer all people and places gyuen vnto hym, it appereth playnly in the.x.of the actes. Where ſaint Peter after the commynge of the holye gooſte, beinge at Joppa, and ſent foꝛ by Coꝛnelius to come to hym than being in Ceſarea, durſte not go to hym without a viſion of a ſhete latten downe from heauen, conteynynge all maner of beaſtes, byꝛdes, and ſerpentes, whereof he was bydden eate, and repute not thoſe meates vncleane, that god had purged. Whiche viſion opened vnto hym, that he ſhulde not refuſe the gentyls, whom the Jewes dyd abhoꝛre as vncleane. Nowe if he had knowen his commiſſion to be ouer all, he ſhulde not haue neded any ſuche viſyon. but he hym ſelf vnderſtode it, not ſo large oꝛ aboue the other. But he remembꝛed well, that Chꝛiſte in the laſte chappter of Luke, badde them begynne fyꝛſte at Hie-

cusalem to preache to the Jewes, as he dyd. And after his returne to Hierusalem ageyn from Cesarea, he made a great excuse to the Jewes of his flocke offended with his goinge thither, writen in the. xi. chapiter of thactes. soo it appereth, that Peter hym selfe dothe agree with saynte Paule, that his commission and auctoritie was amonge the Jewes, as Paules was amonge the gentyls.

¶ And that all the apostels had like dignitie and auctoritie, it appereth by saynte Paul in the. ii. chapter to the Ephesians, where he saithe. Nowe ye be not guestes and strangers, but ye be citisens and domestikes of almyghty god bylded vppon the foundation of the apostelles. and the prophetes, Christ beinge the corner stone vpō whom euery edifyce bylded groweth to be a holy temple in oure lorde. Here he sayth, that they be bylded not vppon the foundation of Peter onely. but vpon the foundation of the apostelles. so that all they be in the foundation set vpon Christ the very rocke. wher vpon the hole church standeth. So lykewise in the. xxi. chapter

of

of the Apocalypſe it is wrytten. that the wall of heuenly Hieruſalem, the citie of almyghtye god, whyche is the churche, Chriſtis eſpouſe, hath. xii. foundations, and in theym the names of the. xii. apoſtels wrytten. ſoo that the name of Peter is not there wrytten onely. for the. xii. apoſtels throughe all the worlde, as well as Peter preached Chriſt to be the ſonne of god, who is the very rocke wherupon all our fayth is founded.

¶ Sayncte Cyprian alſo ſaythe in his boke of the ſimplicitie of prelates, that all the apoſtels had equall power and dignitie gyuen to them by Chriſt. And bycauſe all ſhulde preache oone thynge, therfore the begynnynge therof fyrſte beganne by one. whiche was Peter. Who confeſſed for them all, that Chriſt was the ſonne of god that lyueth. ſayinge further, that in the churche there is one offyce of all byſſhops, wherof euerye man hath a parte allotted holly vnto hym. Nowe if the byſſhop of Rome may medle ouer all, where he wyll, then euerye man hath not holly his parte. for the byſſhop of Rome maye

medle in his parte with hym, soo that he hath it not holly, which is agein Cipzian.

¶ And where Chziste sayd, that he wold gyue to Peter, the keyes of heauen, that was sayd to hym not foz hym selfe onely, but foz the hole churche. Whiche confes=synge the faithe that he dyd, shulde haue the keys of heauen as well as he. as saint Augustin sayth, expoundynge the gospel of John in the fyfty treaty.

¶ And as to the auctozitie of the laste chapter of Johñ, where Chzist said thzise to Peter. Fede my shepe. after he hadde confessed to loue Chzist, thzise asked. that place is, as Cyzillus sayth, expoundynge the same, thus to be vnderstande. that bi=cause Peter hadde thzise denyed Chziste, wherby he thought hym selfe he had loste his apostelshyp, Chziste to comfozte hym ageyne, and to restoze hym to his offyce, that he had loste, asked hym thzise, whe=ther he loued hym, and so restozed him a=geyne to his offyce. Whiche els he durste not haue pzesumed vnto. sayeng to hym. Fede my shepe. With whiche expositton the ancient holy expositours of that place

do agree.

¶ And where it is ſayde, that thoſe wor-
des were ſpoken onely to Peter, wherby
he ought to haue a preemincẽce aboue the
other. Saynt Paule in the. xx. chapiter
of thactes proueth the contrarye. Where
ſaynt Paule ſayde to all the byſſhops aſ-
ſembled at Mylete. Take heede to youre
ſelues, and to all your flocke, in whiche
the holy gooſte hath put you to gouerne
his churche. whiche worde, *To gouerne*, is
in the origynall texte of Greke *Pimenin*,
the ſame worde that Chriſte ſpake to Pe-
ter, and doth ſignify to fede and gouerne
the ſhepe, as the ſhepeherde ought to do.
ſo that ſaynte Paule ſayth, that the holye
gooſte hath ordeyned all byſſhops to fede
their flocke, as ſaynte Peter was bydden
do. Saynt Peter alſo in the laſte chapi-
ter of his fyrſte epyſtle ſayth. Ye that be
prieſtes, fede the flocke of god emongeſte
you. whiche worde there ſpoken to all pri-
ſtis is the ſame worde that Chriſte ſpake
to Peter.

¶ So it appereth playnely by the ſcrip-
tures afore ſayde, conferred to gether,

that nother the. xvi. chapter of Mathew, nor the. xxi. of John do proue, that Peter had power auctorite or dygnitie gyuen by Chryste ouer all the other, that they shulde be vnder hym. and yet his primacie that he firste of al the apostels confessed our fayth, that Christe is the sonne of god, with whiche his confession all the apostels dydde consente, and preched the same, standeth still. And all that wyll be saued must folow that lesson that he first taughte vs to confesse. And soo the byshoppes of Romes power ouer all, whiche he wolde proue by those places wrong alleged for his pourpose, vtterly qualeth, and is not proued.

¶ Besides this whan Faustinus legate to the byshop of Rome alleged, in the. vi. counsel Carthaginense that the byshop of Rome ought to haue the orderyng of all great matters in all places by his supreme auctorite, he alleged no scripture for him, for at that time no scripture was thought to make for it. but he alleged vntruely the fyrste generall counsayle Nicene, in whiche Arrius the heretyke was con=

condemned, to make for that pourpoſe. Which after the boke was brought forth and no ſuche article founde in it, but the contrarye. yet the counſelle at that tyme ſent to Conſtantinople, Alexandria, and Antioche, where the patrypartchall ſees were, to haue the true coppye of the counſel Nicene. whiche was ſent vnto theym, and alſo from Rome, whether they ſente alſoo for that pourpoſe. And after they founde noo ſuche article in it, but in the fyfth chappyter therof, the contrarye, that all cauſes eccleſiaſticall, ſhulde eyther be determymned withyn the dioceſe, or elles yf any were greued, than to appeale to the counſel prouinciall, and there the matter to take ful ende, ſo that for no ſuche cauſes, men ſhulde go out of their prouince. the hole counſell Carthaginence wrote to Celeſtine at that tyme beinge byſſhop of Rome, that ſens the councel Nicene had no ſuche article in it, as was vntrewely alleged by Fauſtinus but the contrarye, they deſired hym to abſteyn after to make any more ſuche demaunde, denouncynge vnto hym, that they wold not ſuffre any

cauſe

tause great or small to be brought by appele out of their countrey. And therupon made a lawe, that no man shuld appeale out of the countreye of Aphrike, vppon peyne to be denounced accursed. Wherwith the byshop of Rome euer after held hym content, and made no more busynes with them, seinge he had nought to saye for hym selfe to the contrary. And at this counsel amongest other saynt Augustine was presente, and subscrybed the same. whyche he wold not haue done, if he had knowen or taken any parte of the gospel, or of the scripture to be contrary.

¶It is also determyned in the. vi. article of the sayd counsel Nicene, that in the orient the byshop of Antioche shoulde be chefe. in Egypte the byshop of Alexandria. About Rome the byshop of Rome, and lykewise in other countreyes metropolitans shulde haue their preempynence, so that the bysshop of Rome neuer hadde medlynge in those countreys.

¶And in the next article folowynge, the byshop of Hierusalem, which citte before had bene distroyed and almoste desolate,

is reſtoꝛed to his olde pꝛerogatiue to be the chiefe in Paleſtyne and the countrey of Iure. whiche churche of Hieruſalem, if places ſhulde be regarded, ſhoulde be the chiefe, foꝛ there was accomplyſſhed the miſtery of our redemption, and Chꝛiſt hym ſelfe the eternall woꝛde and ſonne of god there pꝛeached in perſonne, and after his aſcencion, all the apoſtels & diſciples, and ſayncte Paule alſo pꝛeached there in perſon. the hole. xii. apoſtels began fyꝛſt there, as Chꝛiſt had commanded, to haue the ſaying of Eſai the pꝛophete in the. ii. chapter fulfilled, where he ſaith. The law ſhall go foꝛth out of Sion, and the woꝛd of god out of Hieruſalem. whyche place ſaynt Hierome there expoundyng ſayth, that the churche fyꝛſte founded at Hieruſalem dyd ſowe abꝛode al other churches of the woꝛlde. And at that tyme, and a good ſeaſon after, Rome had not hard tel of Chꝛiſte. ſo that the Churche of Rome muſte nedes confeſſe, that they came out of Hieruſalem, which was their mother as ſhe was to all other churches, as Eſai had pꝛophecied.

And

And nowe sens the pourpose and ambycious obiection of the bishop of Rome is clerely auoyded, let vs retourne to our purpose to declare, what cõmyssyon was gyuen by Christ to his aposteis. We shewed byfore that he bad them preache and teache to all men all thynges that he had commanded theym. and in the .x. chappter of Matthew and of Luce, he sheweth them howe they shall enter theyr charge, sayeng. Into what howse or place so euer ye shall arriue, fyrste ye shall saye. Peace be to this howse. and if the child of peace be there, he shall receyue you, and yf they wyll not receyue you. than go forthe oute of the howse or citie, and wype the duste of your shoes agaynst them, in wytnesse of youre laboure. for Sodoma and Gomorra shall be in better case at the day of Iudgement than they, that wol not here you. And as Christe commaunded theym to make theyr entre with mẽcion of peace so did he him selfe after his resurrection, apperynge to his disciples the euenynge next after, whan the doores were shutte, sayenge to theym. Peace be with you.

And

And the apoſtels in theyr epiſtles do begynne with deſyrynge grace and peace to be with theym, to whome they wryte. Chriſte ſaythe alſo in the. xiii. chapiter of John. By this ſhall all men knowe, that ye be my diſcyples, yf ye loue eche other. For where charitie is, there can be no debate, but all peace. and where it lacketh, diſcorde dothe enſue. Chryſt ſayde alſo to his apoſtels in the. ix. chapiter of Marc. Haue peace amongeſt you. Saint Paul ſayth alſo to the Hebrues in the. xii. chapiter. Folowe peace with al men, and holynes, withoute whiche no man ſhall ſee god. And in the. xii. chapiter to the Romaynes he ſayth. As moche as is in you, haue peace with all men. and in the. xiiii. he ſayth. That the kyngdome of god is iuſtice and peace and toy in the holy goſt. And Chriſt whan he ſhuld go out of this worlde, left to his diſciples peace. ſo that peace and charitie hught to be emongeſte al chriſten men, and who ſo preacheth not peace, but debate, commeth not frome Chriſte, but from Satan.

¶ But the byſhop of Rome bycauſe he

can

can not longer in this realme wrongfully vse his vsurped power in all thynges as he was wonte to doo, and sucke oute of this realme by auarice insaciable, innumerable sommes of money yerelye, to the great exhausting of the same, he therfore moued and replete with furiouse ire and pestilente malice goth about to stirre all Christen nations, that wyl gyue eares to his diuellische inchantmentes, to moue warre againste this realme of England, gyuynge it in pray to al those that by his dyuellysshe instigation wyll inuade it. whiche fewe wordes, to gyue it in praye, howe great myscheefe they doo conteyne, I shall open to the thou trewe englysshe man. Fyrste to make this realme a praye to al venturers, al spoylers, all snaphanses, all forloynehopes, all cormerauntes, all rauenours of the worlde, that wyll inuade this realme, is to saye. thou possessyoner of any landes of this realme, of what degree so euer thou be fro the highest to the lowest, shalte be slayne and dystroyed, and thy landes taken frome the by those, that wyl haue al for them selfes,

And

And thou mayſte be ſure to be ſlayne, for they wylle not ſuffer the nor none of thy progeny to lyue to make any clayme afterward, or to be reuenged, for that were theyr vnſuertie. Thy wyfe ſhall be abuſed before thy face, thy doughter likewiſe defloured before the. thy chyldern ſlayne before thyne eyes. thyne howſe ſpoyled, thy cattell dryuen away and ſolde before thy vyſage. thy plate, thy money by force taken from the. All thy goodes wherein thou haſt any delyte, or had gathered for thy chyldren, rauened broken and diſtrybute in thy preſence, that euery rauenor may haue his ſhare.

¶ Thou marchant art ſure to be ſlayne, for thou haſte eyther money or ware, or both, which they ſerch for. Thou byſſhop or prieſt, what ſo euer thou be, ſhalt neuer eſcape, bycauſe thou woldeſte not take the byſſhop of Romes parte, and rebell agaynſt god and thy prince, as he doth. If thou ſhalte flee, and ſcaape for a ſeaſone, what ſo euer thou be, thou ſhalt ſe & here of ſoo myche myſerye and abhompnatyon, that thou ſhalte iudge them happye,

that be deade before. For sure it is, thou shalte not fynally escape. for to take the hole realme in praye, is to kylle the hole people, and to take the place for them selfes. As they wyll do if they can.

¶ And the byshop of Rome nowe of late to set forth his pestylent malyce the more, hath allured to his purpose a subiecte of this realme Raynolde Pole, commen of a noble bloudde, and thereby the more errant traytour, to go aboute fro prince to prince, and from countrey to countreye, to stirre theym to warre agaynst this realme, and to distroy the same, beinge his natiue contrey. Whose pestilent purpose albeit the princis that he breaketh it vnto haue in myche abhomination, bothe for that the byshop of Rome (who beinge a byshop shulde procure peace) is a styrrer of warre, and bycause this moste errant and vnkynde traytour is his mynister to so diuelyshe a purpose to distroy the countreye, that he was borne in. Whiche any heathen man wolde abhorre to doo. But for all that without shame he stylle gothe on, exhortynge therevnto all princis that

wyll

wyll here hym. Who do abhorre to ſe ſuche vnnaturalneſſe in any manne, as he ſhamles dothe ſet forwardes. Whoſe perniciouſe treaſons late ſecretely wroughte againſte this realme, haue benne, by the worke of almyghty god ſo meruayloully detected, and by his owne brother, without lokynge therfore ſo diſcloſed, and condygne punyſhement enſued, that hereafter god wyllynge, they ſhall not take any more ſuche rote to the noyſaunce of this realme. And where all nations of gentils by reaſon and by lawe of nature doo preferre their countrey before their parentes, ſoo that for theyr countreye they wyll dye agaynſte their parentes beinge traytours, this peſtilent man worſe than a pagan, is not aſhamed to deſtroy if he coud his natyue countrey. And where as Curtius a hethen man was contente for ſauyng of the citie of Rome, where he was borne, to leape into a gappyng of the erth, whiche by the illuſions of the dyuell it was aunſwered ſhulde not be ſhutte, but that it muſte fyrſte haue one. This perniciouſe man is contente to runne heed-

lynge in to hell, so that he maye destroye therby his natyue countrey of England, being in that behalf incomparably worse than any pagan. And besydes his pestylent treason, his vnkyndnesse against the kynges maiestie, who broughte hym vp of a chylde, and promoted both hym, and restored his bloude beinge attaynted, to be of the peres of this realme, and gaue hym money yerely oute of his coffers to fynde hym honourably at study, maketh his treason myche more detestable to all the worlde, and hym to be reputed more wylde and cruell than any tygre.

¶ But for all this thou englysche manne take courage vnto the, and be nothynge affrayd. Thou hast god on thy syde. who hath gyuen this realme to the generation of englyshemen, to euery man in his degre, after the lawes of the same. thou hast a noble victorions and vertuous kynge, hardy as a lyou, who wyll not suffre the to be soo deuoured by suche wylde beastes. only take an englysche hart vnto the, and mystruste not god, but trust firmely in hym. And surely the ruine intended a-

geynst

geynſt the, ſhall fall in their owne neckes that intende it. And feare not, though the dyuell and his diſciples be agaynſte the. for god thy protectoure, is ſtronger than he and they, and ſhall by his grace gyue hym and them a fall.

¶ And to ſhewe vnto the, that god is on thy ſyde, conſyder, that it is written in the vi. chapter of the prouerbes, that amongeſt many crimes there reherſed, that god hateth. chiefly he dothe deteſte thoſe perſones that ſowe dyſcorde amonge theyr bretherne. As all we chriſten men be brethern vnder our heauenly father. Alſo it is written in the. viii. chapter of Iohn, ỹ thoſe that do ſtire men to murder, be childern of the dyuell, whiche was frome the begynnynge of mankynde a murderer, and brought Adam to ſynne, and therby to deathe. As the Iewes his childer ſtirred the people to put Chriſt to deth. ſaynt Paule alſo in the laſt chapiter to the Romaynes warneth thē to be ware of thoſe, that do make diſſention & debate among them ageynſte the doctrine, that he hadde taught them, and byddeth them eſchewe

their company. Wherin the holy goost wrought in Paule. for these many yeres paste, lyttell warre hath ben in these partes of Christendome, but the bysshop of Rome eyther hath ben a styrrer of it, or a nourysshar of it. and seldome any compounder of it. onlesse it were for his ambition or profite.

Wherfore sens as saynte Paule saithe in the. xiiii. chapter of the fyrste epystel to the Corinthians, that god is not god of dissension, but of peace, who commaundeth by his worde peace alwayes to be kepte, we are sure that all those that goo about to breake peace betwene realmes, and to brynge them to warre, ar the chylder of the deuyll. What holy names soo euer they pretende to cloke their pestilent malyce withall. whiche clokynge vnder hypocrisy is double dyuellisshenes, and of Christe moste detested. bycause vnder his blessed name they do plaie the deuyls parte. And therfore sens Christ is on our syde agaynst them, let vs not feare them at all. But putting our confideuce in almyghtye god, and cleauinge faste to the

kynges

kinges maieſtie, our ſupreme hed in erth next vnder Chriſt of this church of Englande, as faithfull ſubiectes by goddis lawe ought to do. Though they go about to ſtire Gog and Magog & all the rauenors of the worlde ageynſt vs. we truſt in god verily, and doubte not, but they ſhal haue ſuch a ruine & ouerthrow, as is prophecied by Ezechiel in the. xxxix. chapiter. agaynſt Gog and Magog going about to diſtroye the people of god, whome the people of god ſhall ſo banquiſh and ouer throw on the mountaynes of Iſrael, that none of them ſhal eſcape, but their carkaſes there to lye to be deuoured by kytes & crowes & byrdes of the ayre. And if they ſhal perſyſt in their peſtilēt malice to make inuaſyon into this realme, than lette vs wyſhe, that their great capteyne Gog, I meane the byſſhop of Rome, maye come with theym, to drynke with theym of the ſame cuppe, that he maliciouſly gothe about to prepare for vs. that the people of god myght after ſurely lyue in peace.

¶ And nowe that we haue ſpoken of diſobedience done to man agaynſte goddis

lawe, let vs somewhat speake of disobedience dayly done to god by vs al against goddis law. which our disobedience is so greate, that the tonge of man can not expresse it. for Christe saith in the. xix. chapiter of Matthewe to hym, that asked what he shulde do to come to euerlastyng lyfe. If thou wylt enter into euerlasting lyfe, kepe the commandementes. whiche he there rehersed vnto hym, whan he asked whyche they were. they be written in the.xx. chapiter of Exodi, tenne in nomber. And bycause I doubte not, but ye knowe them, for brekenes of tyme I shal omytte to rehersе them

¶ In the olde lawe, whiche expresseth rewardes temporall for the capacitie of the grosse carnall people of Israell, manys worldly pleasures and rewardes be promysed to the kepers of those commandementes, and meruaylous great troubles and peynes be threttened to the breakers and transgressours of them. All whiche be conteyned in the.xxviii. chapiter of the Deuteronomye. in soo mychе that in the viii. chapyter of that boke, the people of

Israell

Iſraell is thꝛetned by almyghtye god, to be expellyd out of the lande pꝛomyſed vn to them, if they ſhuld not kepe thoſe com mandementes and lawes by hym gyuen vnto them. The pꝛophete Dauid ſaythe alſo in the.lxxxviii. pſalme. If the chyl der of Dauid leaue my lawes, and kepe not my commandementes, I ſhall with a rodde vyſite their iniquities and theyꝛ ſynnes with beatynges. But our ſauioꝛ Chꝛiſte regardynge the foꝛgetfulnes of mannes memoꝛye, leſte he ſhulde not re membeꝛ the hole nombeꝛ of tenne, hathe bꝛought them all into two cõmandemen tes, compꝛyſynge in effect the hole tenne. of the which two expꝛeſſed in the.xxii.cha piter of Matthewe, the fyꝛſte is. Thou ſhalt loue thy loꝛde god with al thy hart, with all thy ſowle, with all thy mynde. This is the fyꝛſt and greatteſt commandement, conteynyng in it.iiii. commaun dementes of the fyꝛſte table, whyche be theſe. Thou ſhalte haue no other goddes in my ſyght. Thou ſhalte graue noo y mage of thinges that be in heuen aboue oꝛ in erthe benethe, oꝛ in the water vnder

the erthe, nor with adoration worshyppe them. Thou shalte not take the name of god in vayne. Thou shalte sanctifie thy sabbotte daye. No man wylle breake any of these. iiii. commaundementes that loueth god aboue all thynge.

The seconde commaundement gyuen there by Christe is lyke vnto the fyrste, that thou shalte loue thy neyghboure as thy selfe. Whyche comprehendeth all the vi. commandementes of the seconde table. whiche be these. Thou shalt honoure thy father and thy mother. Thou shalte not commytte auoutrie. Thou shalte not steale. Thou shalt not beare fals witnes. Thou shalte not luste to haue thy neyghbours hous, nor his wyfe, nor his seruãt, nor his mayde, nor any of his goodes. No man that loueth his neyghboure as him selfe, wyl offend hym in any of these, for sens he loueth hym selfe so welle, that he canne not be content, that his neyghbour shall offende hym in any of these, he in louyng his neyghbour as hym selfe wyll not offende his neyghboure in any of these.

In

¶In theſe two commandementes ſayth Chryſte, all the lawe and the prophetes be conteyned.

¶But for al this we thus plainly beinge taught by Chriſte do fall heedlynge into all kyndes of vices, for where we oughte to loue god aboue all thynge, we loue the worlde and worldly thynges aboue god ayenſte the counſell of ſaynete John, in the. ii. chapiter of his fyrſt epiſtle. For we be ſo giuen to concupiſcence of the fleſhe, that what ſoo euer it luſteth to haue, we minyſter it vnto it, to the concupiſcence of our eyes, that what ſo euer we doo ſee, that liketh vs, we wyl haue it by one meanes or other. We be ſo highe alſo of mynd and prowde in hart, that we wyll mounte aboue our degree, ſufferynge none to be aboue vs. whiche thre fautes do comprehende all vyces of the worlde. ſo that we maye ſaye with the prophete Oſee in his iiii. chapter. There is no truthe, there is no mercy or pitie, there is no knoweledge of god lefte vpon the erth. Backbytynge, lyinge, murder, theſte, aduoutrie hathe ouerflowen the worlde. Periury reigneth

euery

euery where. and great pytie it is to see, howe the preciouse name of almyghtye god is taken in vaine in all places. Noo othe shulde be gyuen, but three thynges concurrent, as Hieremy the prophete in his. iiii. chapiter teacheth vs. that is to say, In iudgement. Whan a man is called thither to shewe the trouthe. And for iustice there to be myniſtred, to put away wronge doynge. And for trouthe, that falsehode may take no place there. Elles no othe shulde be gyuen by goddis lawe. but we shuld affirme our saying by ye ye, and deny by nay nay, as Christe taughte vs in the. v. of Mathewe. But now euery thynge that we affirme or deny, muste haue an othe coupled with it, whan men do bye or selle any thynge, moo othes be oftetymes enterchanged betwyxte them, than pens that the thyng is solde for. In communication and all pastimes as manye othes, as wordes be vsed. In playenge at any games there the tearynge of goddis name and particular mention of all the woundes and peynes, that Christe suffered for vs, be contumeliouselye in

vayne

vayne vrought forthe. If a muſter ſhuld be taken of ſwearers, I thynke that ſome croked peces ſhoulde be founde, not able to take the kynges wages, that wolde ſweare as greatte othes, and as manye of them, as the beſte and moſte able man on the fielde. They thynke that greatte othes do make theym to be of more eſtymation. and therfore they ſweare at euerye worde. but ſurely they be fowelye deceyued. for othes be ordeyned where nede is, that trewthe ſhall not peryſſhe, and that they may fynyſſhe debates amonge menne. as Paule ſaythe in the ſyxth chapiter to the Hebrewes. But he that at euerye worde ſweareth, declareth playnely, that noo credence is to be gyuen to any his wordes, and therfore he ioynethe to euery worde an othe, as a ſuertie of the trewthe therof, knowledgyng the lacke of trewthe to be in his wordes. As yf a manne wolde offre a greatte ſubſtantiall ſuretie, whan he wolde borowe a penye of his neyghbour, he playnly ſhulde make his neyghbour, thereby to thynke, that he were of noo credence, that wolde

for

for so small a matter offer so great a suer-
tie, where no nede is so to do.

¶ I feare me, the great role of. xx. cubi-
tes in lengthe and. x. cubytes in bredthe,
whiche the prophete Zacharie sawe fle-
inge in the aire in the. v. chaptre. whiche
as the aungell shewed to hym, dyd con-
tein the great malediction of god ageinst
theues and ageynst swearers, that shulde
be iuged by it, do flye nowe ouer our hee-
des. I pray god we maye auoyd the dan-
ger of it, and ablteyn hereafter so to take
the name of god in bayne as is nowe
commonly vsed.

¶ We doo professe the fayth of Chryste,
and doo speake of the gospell with oure
mouthe, and haue the booke ofte in oure
handes. but we lerne it not, as we shulde
do, for the gospel is giuen to vs to know
god thereby, and to be a rule to lyue by.
but we mothe do talke of it, whiche is ve-
ry well done. and yet we nothyng regard
to amende our lyues therby, and to lyue
as it byddeth vs. but we doo vse the gos-
pel, as if it were a boke of problemes to
dyspute vppon, and care not to amende

our

oure lyuynge, as it teacheth vs, whyche ſhall be to our great punyſhement. For a ſeruant that knoweth his lordes pleſure, and not fulfyllynge it, is more greuouſely to be puniſhed than he that knoweth it not, as Chriſte ſayethe in the. xii. chapiter of Luce. We mych extolle fayth, as it is mych worthy. But workes and deedes many men care not for, ſayenge, god regardeth them nothynge: for faithe alone iuſtifieth vs, and not our workes.

¶ Here fyrſte of all it is to be obſerued, that no dede nor worke that is doone by man without faithe, can euer helpe hym to heuen, for lyke as a man, that renneth out of the race, where the courſe is ſette, though he runne neuer ſo faſte, wynneth no game, ſo a man that doth good dedes morall, without faythe, deſerueth of god no rewarde. for without faythe it is impoſſible to pleaſe god. as ſaynete Paule ſayth the. xi. chapiter to the Hebrues. But if he do good dedes with faith, than they be acceptable to god, and he wyll reward hym for them. And ſaynt Paule teacheth vs always to be occupyed in doynge of

good

good wozkes. foz albe it no man may be iustified by his wozkes, alone. Yet after he hath faith he must ioyne good wozkes with it, yf he haue any tyme therto, ozels his faith is vnpzofytable vnto hym, foz the faythe that by grace dothe iustyfie, is the faithe that wozketh by Charytie, as saynt Paule sayth to the Galathians in the fyfte chapiter, and not an ydell faith, whych saynt James in his epistle calleth a deed faythe.

¶ Saynt Paule sayth also in the second chapiter to the Romains, that the herers of the lawe be not iustified befoze God, but the doers of the lawe. And saynt James in his eppstle in the fyzste Chappter doth lyken hym, that heareth the wozde of god, and dothe not thereafter, vnto a manne, that loketh in a glasse, and after he hath soo doone, layeth it downe, and forgetteth that he looked in it, and thynketh of other matters.

¶ And where they say, that fayth alone iustifieth. that is vntrewe. and agaynste sayncte James in the. ii. chapiter of his epistell, sayenge, that a man is not iusti-

fied

fied by his faithe alone. Alſo to iuſtifica-
tion of a ſynner repentance of his euyll
lyfe paſte is neceſſarilye fyrſte requyred,
and muſte nedes be ioyned with faith be-
foze he be iuſtified. foz elles yf he repent
not, he remayneth ſtyl in ſynne, and ſo he
is not yet iuſtified, and all the preachyng
of Chriſte and his apoſtelles, begynneth
at repentance and penance. ſo that faithe
without that can not helpe. Wherfoze it
is neuer true, that faith alone iuſtifyeth,
foz grace of god muſte goo befoze faithe,
and on our behalfe repentance and cha-
ritie muſte be ioyned with faythe. And as
faith is the gyfte of god, ſo is penaunce,
and ſo is charitie, ſo is hope. but the grace
of god who granteth all, goth befoze all.
¶ Truth it is that out good dedes done
befoze faithe, doo not iuſtifie foz lacke of
faith. but ioyned vnto faythe, they doo
helpe: oz cõmyng after faith, they helpe
to make vs moze iuſtified, as it is wziten
in the. xxi. of the apocalipſe. Let hym that
is ryghtwyſe, be yet moze iuſtified.
¶ And that almyghtye god requireth of
vs good wozkes, it appeareth in the. xxi.

chapiter of Mathewe, & the.xi. of Marc. where Chriſte commynge to a figge tree, full of leaues, hauyng no fruite, whyche he ſought in it, by his curſe dyd make it ſere. ſo if we being the tre, bring not forth fruite of good workes, hauynge tyme therto, neyther the roote of faythe, nor the leaues of wordes can alone helpe vs. An other parable in the.xiii. of Luc proueth the ſame. Where a man hauynge a vyneyarde, and in the ſame a fygge tree, that bare no fruite, badde cutte it downe. And at the requeſt of his gardyner, ſuffred it yet longer, to ſe if donge layde to the roote wolde helpe it. As oft almyghty god being the lorde of the vyneyarde, ſuffreth vs beinge bareyne to haue ſpace to repent, and bringe forth fruite of good workes. For it is written in the thirde of Matthewe, that euery tree, that bringeth not forth good fruite, ſhalbe cut downe, and caſte into the fyre.

¶ After as our deedes be, ſo ſhall oure iudgement be, as Chriſte ſayth in the.xvi. of Mathew, the ſonne of man ſhal come in the glorye of his father with his aun-

gels,

gels, and ſhall rewarde euery man after his wozkes. Saynt Paul in the. ti. chaptre to the Romaynes ſayth alſo lykewiſe, that god wyll rewarde euerye man after his dedes good oz euyll. And in the. iiii. chaptre of the fyrſte epyſtle to the Corinthians he ſayth. that euery man ſhall receyue his hyre, after as his labour is, ſoo that foz good dedes done with faythe he ſhall receyue rewarde, and foz euel dedes done after fayth, oz out of fayth, he ſhall receyue puniſhement.

¶ Therfoze thoſe that ſay, that god regardeth not our wozkes done with faythe, do ſay agaynſt Chryſt, and his doctrine gyuen to vs by hym, and by his apoſtelles. Foz ſens our wozkes done with fayth be the meaſure of our rewarde to be greater oz ſmaller, as they ſhall be founde to be greatter oz ſmaller, who ſoo ſaythe, that god regargeth not them, ſaythe he regardeth not the meaſure of our rewarde. and yet he ſayth it ſhall be meaſured after our dedes done with faythe. and ſoo he ſaythe agaynſt Chriſte. Saint Paule ſaythe alſo in the. ii. chaptre to the Epheſians.

that by fayth whiche is the gyfte of god, we be of newe create in Chryste, and in good worckes that we may walke forwardes in theym. and sens he hath create vs in good worckes to walk in them, he must nedes regarde theym. or els he cared not what he create, which is blasphemie and denyall of his highe prouidence.

¶ Nowe this holye weke we be bydden and called to come to the great supper of our blessed lorde Chryste Jesus, and to eate of the heuenly meate and of the bred of lyfe, that came from heauen, the blessed body of our saupour Jesu Christe in the sacrament of the aulter. Unto whiche wemay not go in our fylthy and spotted cote, leste we commynge thyther, not hauynge the cleane garmente of our soule, that we receyued at our baptisme, be expelled out of the feaste. And therfore we muste make cleane our garmente, before we be bolde to goo thyther. But I feare me sore, lest many shall make such worldly excuses, as be written in a parable, in the. xiiii. chapiter of Luke. some sayeng, they be newe maryed, and therfore they

maye

may not come. Whyche do ſygnifie men gyuen ſo to carnall pleaſure of the body, that they care not to come to heuen. ſome ſayinge, they haue boughte fyue yoke of oxen. whiche deo ſygnyfye thoſe, that folowe the ſenſualitie of theyr fyue ſenſes and worldly buſynes. ſome ſayenge, that they haue bought a vyllage. Whiche ſygnifie thoſe that purchaſe landes here in erthe, and care not by faithe and good liuynge to purchaſe heuen. All whiche ſort of men ſhall not taſte of that ſupper, as it is there written. But god forbyd, that any of vs ſhuld be of that ſorte. And therfore lette vs euery man prepare our ſelfe, and make cleane our ſpotted and fylthye garment. Lette vs purge and purifie the tabernacle of our ſowle, and make it a lodgynge worthy to receyue Chriſte into our houſe, and not to dyſdayn vs, for the fylthyneſſe of our vncleane lyuynge.

¶ But howe maye this be done, and by what meanes: ſurely ſurely by no meane but by penaunce, and repentaunce, and callynge for mercye to all myghtye god with a ſorowfull harte, that we hauynge

 recey

receyued soo innumerable benefytes of god, so lytel haue regarded our obedience to his cõmandementes, proudly and vnkyndly despysyng hym, and more regarding our own wretched cõcupiscence and pleasure in all worldly delytes, then god. Let vs folowe the exhortation of almighty god, spoken to vs by the mouthe of Johell in the. ii. chaptre, sayinge. Turne ye synners againe to me by fastynge, by weppynge, by myche lamentynge your myserable estate, and teare sunder your hartes, and not your clothes. Almyghty god wyll rather regarde a sorowfull and contryte harte to dwell in it, than all the temples that we can bylde for hym. As it is written in the laste chapiter of Esai. Let vs knowlege and confesse our owne fautes fyrst, before we be accused of them at iudgement. Lette vs wepe for our vngracious lyfe: and sure it is, god wyll regarde our teares. Dauid sayth in the. lv. psalme. Almyghtye god, I haue shewed my lyfe to the, and thou haste putte my teares in thy syghte. We that haue vsed our eyes all the yere in regardyng worldly plea-

ly pleaſures, ſo that thꝛough vehemente ioye ſomtymes the teares haue bꝛaſte out with myche lawghynge. nowe latte vs wepe. as Dauid techeth vs in the Exviii. pſalme, ſayenge to almyghtye god. The teares haue bꝛaſte oute of my eyes, bycauſe they haue not regarded and kepte thy lawe. Let vs folowe the counſelle of ſaynt Paule in the.vi.chapiter to the Romaynes ſayenge to vs. As ye haue gyuen your members to ſerue to iniuſtyce, to do wꝛonge: ſoo lykewyſe gyue youre members to ſerue iuſtice to your ſanctifienge. Dauid ſayth alſo in the.vi.pſalme, I haue trauayled in my waylyng. I ſhal waſche euerye nyghte my bedde with weppynge teares. And after that he ſaythe. God hathe herde the voyce of my weppynge. foꝛ god dothe regarde teares cõmynge foꝛthe out of a ſoꝛowfull and contrite harte. If thou ſaye, thou canſte not wepe: thou doeſte confeſſe thy kalye. foꝛ yf thou leſe by example any ſubſtance of woꝛldely goodes, as yf thy houſe be robbed, thy ſhyppe laden with marchandyſe peryſſhed in the ſee, thy wyfe that thou

dyd loue, departed. thy ſonne deade. than thou canſte weepe myche moze thanne ynough. and where thy ſowle is by ſynne departed from almyghty god, whiche departynge from hym is the very deathe of the ſowle, and lyeth ſtynkynge in ſynne, not foure dayes as the body of Lazarus dyd in his graue, but myche moze than foure monthes, ye thyſe foure monethes, canſt thou not wepe? Surely thou haſte great cauſe to lament thy ſelfe. Foz what exchaunge canſt thou deuyſe to make, ſo dere to the, as thy ſowle is?

¶ Wherfoze lette vs with the ſwoꝛde of the ſpirite, whiche as ſaynt Paule ſayth, is the woꝛde of god, make a quycke ſacrifice of our ſelfes, with a ſoꝛowful hart, bycauſe we haue bꝛoken goddis commandementes, applienge the ſharpe woꝛde of god to our ſynfull lyfe, that we may therwith kyll our concupiſcẽces and al fleſhly and woꝛldly luſtes, and ſo makyng of our ſoꝛowfull hart a ſacrifice to almyghty god, obteyne his mercy thereby, as he hath promiſed to vs by Dauid in the fyfty pſalme ſayeng. The ſacrifyce to god is

a ſpi-

a ſpirite troubled with ſoꝛowe, and thou God wylte not deſpyſe a harte contryte and mekened.

¶ We muſt bꝛynge foꝛthe fruites of our penance and repentance by the amende-mente of oure ſynfulle lyues, as ſayncte Johñ Baptyſte ſayde to the Jewes in the thyꝛde of Mathewe. Foꝛ God canne not be deluded with the fayꝛe woꝛdes only of a ſynner, ſayinge. I am a ſynner, and yet wyll not amend. Foꝛ God loketh whether thoſe woꝛdes come fro the harte being contrite. whyche if they dydde, amendement of the euyll lyfe ſhuld enſue, & good woꝛkes ſhuld ſpꝛinge out, where the cuyll dyd growe befoꝛe. whiche newe ſpꝛynge of good woꝛkes is the fruyte of penaunce.

¶ We muſt alſo go foꝛwarde in the way of our loꝛde, and not ſtande ſtyll. foꝛ elles we can not come to our iourneys ende. Dauid ſaythe in the. Cxviii. pſalme. The immaculate and vnſpotted men be bleſſed, that do go foꝛwarde in the way of our loꝛde. He that ſaithe, that he dwelleth in Chꝛyſte, muſte walke after Chꝛiſte in

his way, whiche is his commandementes, as he hym selfe dyd. As saynte Johñ saythe in the.ii. chapiter of his fyrste epistle. and therfore we maye not stand styll, but go on in doinge good, to our iorneys ende, as he dydde. Saynte Paule saythe to the Galathians in the.vi.chapiter. Se that ye erre not, god can not be mocked, suche as a man dothe sowe, suche shall he reape. he that soweth in the flesshe, shall reape therof corruption. and he that soweth in the spirite, shal of the spirite repe lyfe euerlastynge. Lette vs not ceasse in good doing, for we shall reape it, not failynge, whan the tyme commeth. Therfore whiles we haue tyme, let vs do good to all men, and chiefly to the domestykes of our fayth. And as we shulde study to be ryche in faythe: for Christe dyd chose suche to be of his flocke, thoughe they were poore in worldly goodes. As saynt James saythe in the. ii. chapyter of his epistle. so muste we studye to be ryche in good workes. As saynt Paule saythe in the. vi. chapiter of the fyrst epistle to Timothe, where he byddeth hym teache the

ryche

ryche men of the worlde, to be redye with their abundaunce of goodes, to helpe the poore. and to make therby a treaſure in heuen: and to ſtudye to be ryche in good workes. ſo for theſe. ii. rycheſſes, the one the rycheſſe of faythe, the other the rycheſſe of good workes, we ſhoulde chiefly ſtudye.

Alſo Chryſte in the. vi. of Mathewe doth teache vs thre chiefe exerciſes, whiche wyll conferre greatly, to the amendement of our lyfe, that is to ſaye, faſtynge to tame therby the inordynate luſtes of the fleſche. Almeſſe dede, to refrayne couetouſneſſe, and to helpe to redeme our ſynnes therwith, as Daniel ſaithe in the. iiii. chapiter. And prayer to almyghtye god, therby to abate our pryde and outrequydaunce and arrogance, that we not truſtynge of our ſelfes, but of his helpe, may aſke of hym thynges neceſſarye for vs from tyme to tyme. And that we ſhoulde ofte praye, Chriſte teacheth vs by the parable of the wydowe, whiche by her importunitie and ofte crienge to the wicked Judge, that feared neither god nor man,

obteyned

obteyned at the laste Justyce of hym. As it is wryten in the. xviii. chapiter of Luc. We rede, also of Christe, that he some tyme prayed all night to god. as it is wryten in the. vi. chapter of Luke. And saint Paule sayth to the Colossians in the. iii. chapiter. Gyue you to prayer beinge vigilant in it. And to Timothe he wryteth in the. v. chapiter. She that trewely is a wydowe, lette her giue her selfe to prayer nyght and daye. And to the Thessalonicense he wryteth in the. v. chappter of the fyrste epistell, sayenge. Pray without any day leauynge of, not that we shoulde doo nothynge elles, but that we shoulde ofte amongest other thynges that we do, pray to almighty god, lauyng him & callynge hym to remembraunce, that he may helpe vs, puttynge in all our dedes, our confidence in hym. Whiche we myghte easely do, briefely sayinge diuerse tymes on the daye, thoughe it were but one Pater noster at one tyme. soo that Christe thereby shuld be not far from our remembrance. nor we shulde not by worldely pleasures or busines straye abrode farre from hym.

nor

nor the deuyll ſhoulde not ſo boldely ap-
proche vs, ſeinge vs alwayes vnder the
wynge and protection of our heauenlye
father. And ſurely if we coulde thus dyſ-
poſe our ſelfe, our affaires ſhuld proſper
the more in this worlde, and we ſhulde al-
ſo thereby pleaſe almyghty god, and
come to the glorye euer laſtynge.
Wherunto our ſauyour Jeſu
Chriſt, who hath redemed
vs, bryng vs all. *Qui vi-
uit & regnat cum deo patre
in vnitate ſancti ſpiri-
tus per omnia ſe-
cula ſeculorum.*
Amen.

LONDINI in ædibus Thomæ Bertheleti typis impreſſ.
Cum priuilegio Ad imprimendum ſolum.

ANNO. M. D. XXXIX.